

The Baptist Record

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"Drama revivals" are his way to share gospel, involve members

ALEXANDRIA, La. (BP)—Two carpenters in bib overalls are busy at work, making small talk, joking and trading barbs as colleagues often do. Only at the final climactic minutes of this skit does the congregation realize these men in modern attire are actually the carpenters assigned to construct the cross for Jesus.

That is only one of hundreds of mini-plays evangelist Mark Tullos Sr. uses in his "Festival of Faith," or "drama revival."

Tullos, of Alexandria, La., became a full-time evangelist after 10 years with the Louisiana Civic and Moral Foundation and work on church staffs in the state and in Texas. His son, Matt, is also involved in drama, as editor for the Sunday School Board's National Drama Service in Nashville.

Tullos said he has long favored the use of dramas in church services, and he particularly was interested in conducting drama-only revivals as a way to reach some lost people who might not be touched by traditional preaching.

"I started when I entered the ministry with doing dramatic vignettes, usually around Easter or Christmas," Tullos said. "Whenever we used this medium, people packed the house — not only because it was different but because they understood the gospel message in a better way."

He was introduced to "drama evangelism" in 1972 when Schuyler Batson, retired staff member of First Church, Jackson, then pastor of Emmanuel Church in Alexandria, La., had an all-drama service. He asked Tullos

to organize a Sunday through Wednesday drama revival "and we had a phenomenal response. On Tuesday and Wednesday they were standing around the sanctuary and in the halls. The response was so great, we turned 300 people away from the church Wednesday. We extended it one more day and moved the service to the city's Civic Center downtown."

The drama revivals take several months of preparation prior to the five-service revivals. Because of the time and work involved, Tullos takes only 12 a year.

One of the benefits of this type of revival is that it requires commitment from church members.

"In all, I spend six to eight days working with them over a three-month period," he said. "I make three or four trips to the church. Before it's over, they may think I'm on the church staff."

Each service incorporates about three skits, including one high-intensity drama "that takes the place of the sermon," he said. The carpenters play is one such drama. The services also include congregational singing, specials, prayer times, and a closing message and altar call for decisions to be made public.

"My greatest aspiration is to see people encounter Christ," Tullos said. "I point out what it means, ask them to consider their decision, to bow their head, and pray the 'sinner's prayer.' Then I ask if they prayed that prayer that they stand and come forward. I call the counselors forward and they go into conference rooms and deal with

each person one-on-one. I make sure each one has a Bible and literature to help in their Christian growth."

Tullos said he strives to give a contemporary application to the gospel story and the Old Testament truths that are still important in the lives of people to draw them to God and keep them walking in his will.

"We live in a media-oriented society and people are more attuned to drama than they would have been in the past," he said. For that reason, drama is an effective way to "break down walls and barriers to sharing the good news of Christ, and it gets lives changed."

Because the "actors" are church members and not professional or trained performers, the quality may not be up to community theater standards. But the purpose is to glorify and magnify Christ and bring the message of salvation to a lost world, he said. What the cast lacks in acting ability, it more than makes up for with sincerity, commitment, and Christian spirit, he said.

Tullos has conducted drama revivals in large Southern Baptist churches and in small mission outposts.

Tullos said Baptist churches need to find new ideas and methods to revitalize their evangelistic work in the community, and this can be done without compromising the church's integrity or the gospel's message.

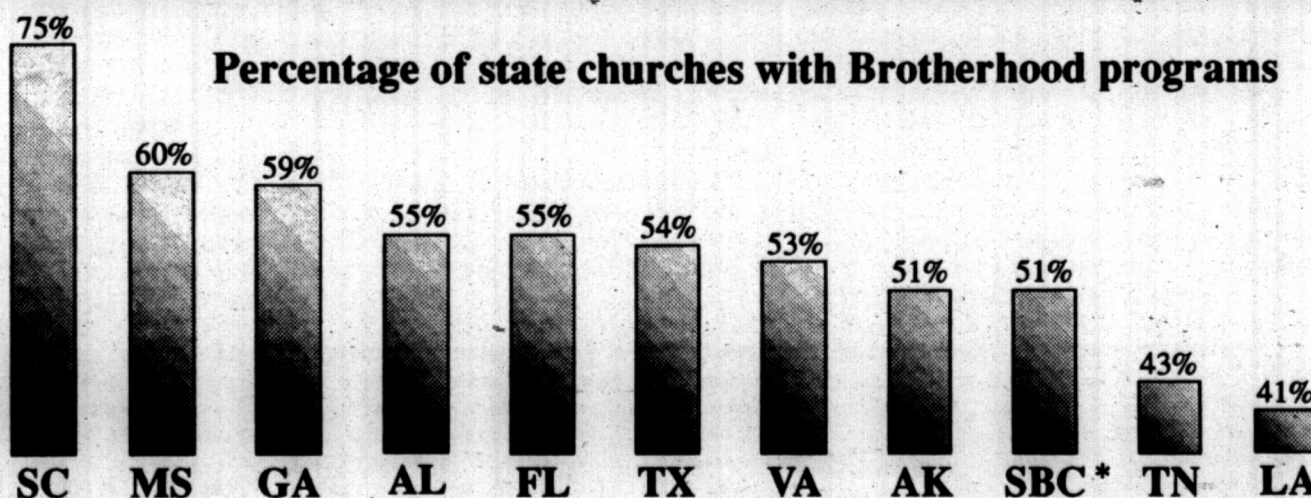
"If you just hold on to the old traditions, the church will dry up on the vine," he said.



"He is Alive!"

Is a picture worth a thousand words? The victory of Easter is perfectly described by the face of Christ superimposed over the three crosses of Calvary in this photo by Baptist Building employee Jerry Thornhill. Thornhill used his 35mm camera, the sculpted bust of Jesus in the lobby of the Baptist Building, and the stylized crosses from the building's prayer room to create a one-of-a-kind double exposure that captures the meaning of Easter without a single word.

Miss. Brotherhood participation ranks near top in SBC



* Southern Baptist Convention Average

Source: Southern Baptist Handbook, 1993

Looking Back...

10 years ago

'Wilda Fancher, wife of First Church, Coffeeville, pastor James Fancher, is elected Mississippi WMU president at the group's 105th annual meeting in Hattiesburg. She succeeds five-term president Pattie Dent of Holly Springs.

20 years ago

"Bro. Louie" Farmer is honored for 20 years of service as Baptist Student Union director at the University of Southern Mississippi. He also served nearly a decade as BSU director at William Carey College before going to USM.

50 years ago

Pine Grove Church, Deemer, becomes the first black church in Mississippi to join the Every Family subscription plan of *The Baptist Record*, and is the only known black church to do so among the states represented in the Southern Baptist Convention.

EDITOR'S NOTEBOOK

Guy Henderson



The Greater Cause

Foreign Mission Board President Jerry Rankin has reaffirmed Bold Mission Thrust and said he refuses to focus on "trivial issues and secondary causes." Many missionaries have been involved in Bold Missions and will gladly follow this leadership. Forty-five new missionaries were appointed in February.

Brazil, with 4,830 churches and 853,479 members, continues to be our largest and most productive mission field. They baptized 63,915 last year and organized 205 new churches. Ann Luther Bagby must be singing, "Thank you, Lord." She worked in Brazil from 1881 to 1942; all of her children became missionaries. Our second most productive field in Nigeria with 4,830 churches, 608,000 members, and they baptized 31,250 last year. More than 115 missionaries work in Nigeria where we've had a missionary presence since 1850.

Korea, a most responsive area since 1950 when Southern Bap-

tists entered, baptized 22,670 in 1,850 churches. Membership totals 195,000. Ten of the world's 20 largest churches are now in Korea. With a strong Christian background since 1880, Korea could well become a Christian nation in this century. The Ukraine reports 144,071 Baptists in 1,359 churches. The Philippines added 106 new churches for a total of 1,637 and India added 123 new churches and now totals 87,260 members. The list could continue on to 130 countries where we have missionaries and 45 more where there is a missionary presence from time to time.

Missions has been the spiritual glue holding Southern Baptists together since 1845. We love our missionaries and will support them. There is a calling and a cause that is greater than the petty, trivial things that elicits our concern. Mississippi, per capita, probably equals any state in the number of her sons and daughters serving on the mission field. We view

it as sacred and important. The attitude of an ancient hymn has infiltrated our minds:

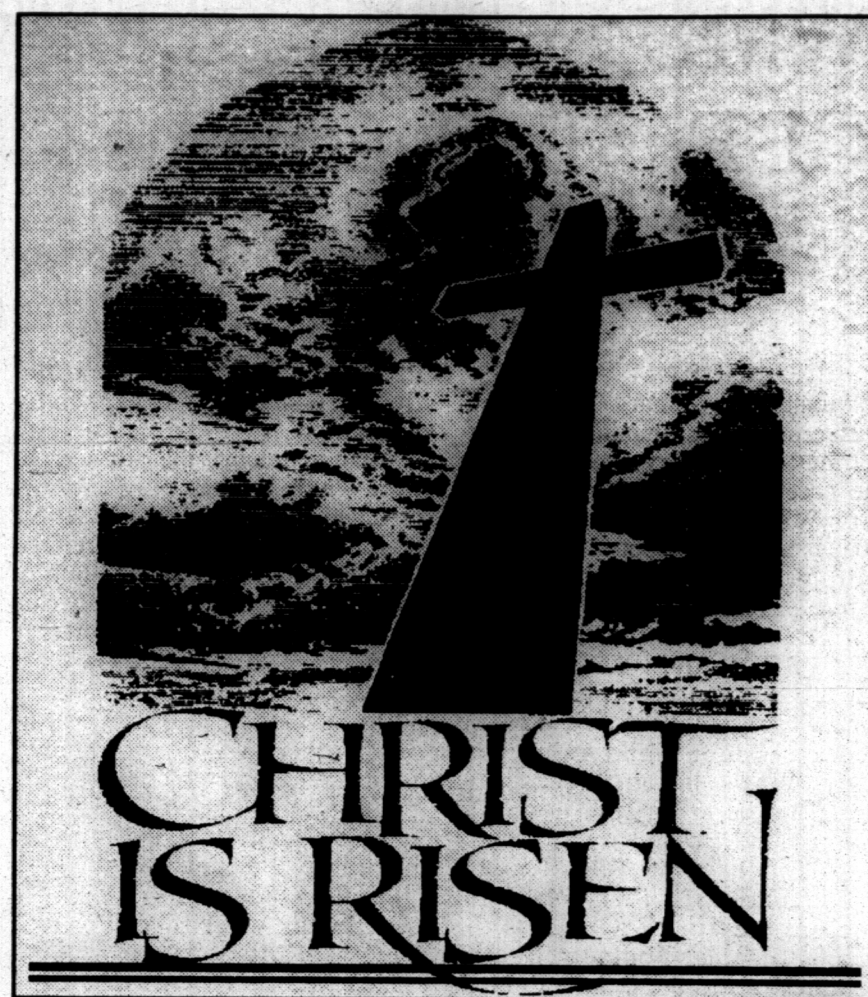
"Where are ye, ye scholars of heavenly grace,
Companions of the cross of our Lord?

Your hallowed pathway where may we trace,
Be it at home or abroad?

Ye breakers of strongholds, where are ye found?
Rocks and dens, and the wild waste ground,

The isles of the heathen, the furious waves, —
These are from of old your appointed graves."

Stronger than ever the trivial causes beckon us with the fleeting finger of transiency. Only a return to the higher calling can save us from the mundane affairs of life. The testing time is praying time. We must not be strangers in the prayer closet if we are to see strangers entering the kingdom.



THE FRAGMENTS



Famine of the Word

There is a shortage of Bibles in China because more people are becoming Christians. In the village of Luoyang a woman came desperately begging for the Bible that was rumored to be there. She was recognized as the "Bible Burner" and Christians hastily hid the Bible and every portion of Scripture they possessed. The woman had burned every Bible she could find and even given the names of 800 Christians to the dreaded Red Guard.

This woman had a "Damascus Road" experience, became convicted of her evil, and now she wanted a Bible. She even offered what little grain she had for a

Bible, just to read for a few minutes. Finally, a woman loaned her a copy of the Gospels. The former Bible burner read it day and night, even memorizing whole chapters. So desperate for her own Bible, she hand-copied much of it.

The American Bible Society and other agencies which distribute Bibles could repeat the ABS experience a hundred times. Few of us have experienced such a hunger for spiritual things. Some people will actually take the food off their tables to get a copy of the Scriptures.

No one burns the Bible in America. We just ignore it. — GH

On the lonely side of town

It's not only lonely at the top — every rung on the ladder of life has a lonely side. There is a difference in solitude and loneliness; you choose one, the other is forced upon you by some action or reaction.

Jesus went out to a solitary place and prayed. He was lonely overlooking Jerusalem and said, "How often would I have taken you under my wing and ye would not." He was lonely on the cross: "My God, why have you forsaken me?"

"Loneliness is a hole in the soul," was the bitter lament of experience.

Four walls are not the best cure for loneliness. Donald C. Peattie

said, "Life is adventure in experience, and when you are no longer greedy for the last drop of it, it means no more than that you have set your face... to the day when you shall depart..."

What a testimony of ministry when a church says, "There will no longer be lonely people in our community. Solitary, yes, but we will go the extra mile to bring them into the fellowship or take the fellowship to them."

We are drawn to acceptance, love, and affirmation. Loneliness is dedicated to separate us from the remedy. If you feel lonely, acknowledge it, get involved, and remember him who said, "My joy I give to you." — GH

Guest opinion...

Don't mess with the Annuity Board

By Michael J. Clingenpeel

Message to Southern Baptist ministers — the Southern Baptist Convention Executive Committee is tinkering with your retirement.

Message to Southern Baptist laity — the SBC Executive Committee is toying with the dollars your church contributes for your minister's retirement.

The Annuity Board, the SBC agency responsible for retirement annuities, ministers' relief, and insurance services, came under repeated attack at the Feb. 21-24 SBC Executive Committee meeting in Nashville for failing to divest itself of stocks of companies which contribute to Planned Parenthood and for violating its program statement by providing investment management services to SBC and non-SBC entities.

According to observers, the meeting was ugly. At some point during the program and budget subcommittee, Executive Committee members:

- discussed punitive actions against the Annuity Board, including defunding it or having a different agency administer relief funds;
- distributed a mysteriously-obtained copy of confidential board administrative salaries;
- threatened to gain control of the board's trustees by political appointments, the same way other

SBC trustee boards have been controlled in recent years.

For several reasons, this effort of the SBC Executive Committee to control the policies and practices of the Annuity Board is seriously flawed. In the first place, the Annuity Board trustees are on record as opposing abortion. The board does not invest in any company whose business is abortion.

Second, weighed against the desirability of socially-responsible investments is the Annuity Board's fiduciary responsibility to its investors, the individuals and churches who entrust to it their money. Every fit of fundamentalist conscience costs Southern Baptist ministers precious dollars in retirement, but does little to affect public policy.

Third, in our global economy, it is not easy to avoid products of or investments in companies that violate some principles. You may not purchase the stock of Phillip Morris or RJR Nabisco, but do you buy Oreo cookies, Planters peanuts, Sanka, Kool-Aid, Cool Whip topping, Post cereals, Maxwell House coffee, or Velveeta? These food products are sold by these companies. And if one boycotts stocks of companies supportive of abortion, then what about Chrysler, which builds tanks?

The real issue is not with what the Annuity Board is doing, but that they are not doing what the Executive Committee wants them to do. The issue is not competence or ethics, but control.

The SBC Executive Committee and its officials possess an uncontrollable need to micromanage the plans, policies, and practices of SBC agencies and any entities related to them. They are control freaks who give verbal assent to local church autonomy, but practice a polity that gives power to a denominational hierarchy in Nashville. Their preferred direction of decision-making flows downward to the churches rather than upward from the churches to Nashville.

The final ingredient to this unfortunate chain of events was the way Baptist Press, the news service of the Executive Committee, whitewashed the story. They only reported that the meeting was marked by "tensions," choosing not to recount the threats and suspicion directed toward the Annuity Board. Presumably the reporters for Baptist Press did not feel free to do otherwise.

Message to the SBC Executive Committee — don't mess with the Annuity Board!

Clingenpeel is editor, Virginia's RELIGIOUS HERALD.

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WMU board accepts CBF gift, reaffirms 1993 Board action

By Susan Doyle

BIRMINGHAM, Ala. — The Woman's Missionary Union executive board has unanimously reaffirmed its January 1993 decision to accept contributions to be used for WMU and related missions needs and has accepted a one-time gift of \$100,000 from the Cooperative Baptist Fellowship.

The Coordinating Council of the CBF approved the no-strings-attached gift at its February meeting in appreciation for WMU's contribution to world evangelization. WMU did not request and was not aware of the donation prior to the decision.

Though some SBC leaders have suggested that WMU not accept the gift, WMU joins the ranks of other Southern Baptist entities to receive money through CBF channels. In the last three years, more than \$8.5 million has been given by Southern Baptists through the CBF to agencies of the Southern Baptist Convention.

"WMU does not receive money from Southern Baptists through the Cooperative Program as do Southern Baptist Convention agencies," said Carolyn Miller, national WMU president. "However, WMU does receive annual gifts of appreciation from the Home and Foreign Mission Boards. Anytime we receive a gift

in appreciation for our contribution in missions it is especially meaningful."

"We appreciate the gift and the fact that it has no strings attached," said Dellanna O'Brien, national WMU executive director. "We appreciate the recognition of the value of missions education programs and materials we offer to Southern Baptists and even other evangelical Christians."

In its January 1993 action, the WMU executive board voted to follow the example of other Southern Baptist entities and work with other evangelical Christian groups by providing them missions education materials.

"The gift will enable us to fund several WMU-initiated projects which we believe will make a difference in God's kingdom," O'Brien said.

The money will be used for projects like:

- * funding WMU hunger-related projects which are planned through 1995;

- * initiating a Christian women's job corps program which will help women who are caught in poverty to acquire marketable job skills so they can then lead productive lives;

- * and implementing women's work in developing countries.

Doyle writes for WMU.

Orlando's Jim Henry throws his hat into race for SBC presidency

By Herb Hollinger

ORLANDO, Fla. (BP) — Pastor Jim Henry of First Church, Orlando, Fla., ended speculation about his candidacy for president of the Southern Baptist Convention with an announcement March 27 to his church that he will be nominated but "not have a structured campaign effort."

"After much prayer, thought, and counsel, I believe it to be God's will that I offer myself as a candidate (for president)," Henry told his congregation in a prepared statement following the morning worship service. "And will allow my name to be nominated at our annual meeting in Orlando...."

Instead of a "structured campaign effort," Henry told the church he will "trust the Holy Spirit to speak to the hearts and minds of my brothers and sisters in Christ as they choose their leadership for the near future. In that process and in the sovereignty of God I have complete trust."

"I have complete peace that I will be in God's will, win or lose," Henry said. And, he added, he hopes following the election the SBC would become a unified people.

The announcement assures messengers to the June 14-16 annual

meeting of the SBC — in Orlando — of at least a two-person ballot. Fred Wolfe, pastor of Cottage Hill Church, Mobile, Ala., also is an announced candidate.

Wolfe was publicly endorsed Feb. 8 by two former SBC presidents, Jerry Vines and Charles Stanley, at a ministers' Bible conference at First Church, Jacksonville, Fla. Vines is co-pastor of the Jacksonville church and Stanley is pastor of First Church, Atlanta.

Both Henry and Wolfe are high-profile pastors who are friends — Wolfe once nominated Henry for president of the SBC Pastors' Conference — and share some similarities. Both are considered conservatives among Southern Baptists. Both are 56 and have held their current megachurch pastorates for a long time. Henry has been at Orlando for more than 16 years and Wolfe has been at Mobile for 23 years.

Neither has indicated who will bring nominating speeches at the June meeting. Wolfe has received the backing of a group of 60-70 conservatives who meet periodically. This group also met with Wolfe after the SBC Executive Committee meeting in Nashville in February.

There has been speculation that

Jack Graham, pastor of Prestonwood Church, Dallas, would nominate Henry. However, Graham told Baptist Press March 28 that it was Henry's decision and it would be inappropriate for him to comment on the matter. He said he is praying about the matter, has spoken to Henry once recently, and suggested there were a number of people who would be willing to nominate the Florida pastor.

Apparently, Wolfe will have the backing of many of the former SBC presidents, among others, while Henry's supporters say he can bridge a growing split among conservatives in the SBC.

In addition, Henry's church led the entire SBC in giving to the Cooperative Program. The CP is the denomination's financial channel for missions and education.

The Orlando church gave \$931,224 in 1992 through the Cooperative Program or 13.9% of undesignated gifts while Wolfe's church gave \$199,681 or about 5% of its regular undesignated offerings in 1993.

Wolfe told *The Orlando Sentinel* he was not disappointed Henry decided to run. He expects the race to be close.

Hollinger is BP director.

THE SECOND FRONT PAGE

The Baptist Record

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MBCB executive committee meets, hears facts on Clarke

By Tim Nicholas

seven individuals with a \$240,000 payroll.

The Clarke Christian Education Corporation would promote "continuing education for both full time and bivocational pastors, missionaries, and other vocational Christian workers." Organizers are Paul Wilson, Benny Still, Lowrey Compere, Chester Estes Jr., Nelson Crozier, and Eddie Ruddick. They offer \$100,000 in earnest money and would pay \$900,000 in one year. All funds would come from individuals, corporations, government grants, foundations, tuition, and other practical sources. Salaries, according to the proposal, would be \$404,000 per year.

The third proposal is from the Mississippi Division of Human Services, Department of Youth Services. They would provide a youth ranch program of education and treatment for 8- to 13-year-old children. Purchase offer is \$1 million with employment of 140 at a payroll of \$3.1 million per year. Renovations would be \$2.5 million and an operational outlay of \$750,000-\$1 million per year. Funding would come through the Mississippi legislature.

Otis said the children at the facility would be those not convicted of crimes. They would be runaways, truants, and abandoned children.

Gov. Kirk Fordice had signed enabling legislation. And as of March 25, the funding bill had passed both houses of the legislature and was being worked on by a joint committee.

Any firm offer would be considered by the Clarke committee, and if approved, sent to the executive committee, the full convention board, then to the Mississippi Baptist Convention in November for

approval.

Meantime, the convention board is spending a net of \$90,000 to maintain the property in Newton.

The executive committee approved expenditures recommended by the new church expansion committee. They approved \$70,000 for site purchase for the Filipino Baptist Mission in Gulfport. The site includes one-half acre with a building with 1,680 square feet of worship space and 4,800 square feet of education space.

The second approval of \$165,000 will help purchase 13.8 acres at a cost of \$345,000 on Highland Colony Parkway in Madison County. The property has been secured with a closing date of March 31.

The Filipino group has about 30 in worship. The Highland Colony group has about 100.

In other business, the executive committee approved sale of potentially landlocked unusable property on the Jeff Davis campus of Mississippi Gulf Coast Junior College and using the proceeds for a BSU site at the Gautier campus.

Committee members approved Ben Carlisle as trustee to replace Rex Yancey on the William Carey College board until elections in November. Yancey resigned when he became convention president.

They also approved Charles Davis of Ripley to replace Bobby Martin on the convention board for Benton-Tippah associations. Also approved was a sabbatical for Louis Smith, director of the Church-Minister Relations and Annuity Department. He will study ministerial forced terminations in England.

Nicholas is director, MBCB Office of Communication.

FMB will use volunteers in U.S.

RICHMOND, Va. (BP) — As part of its effort to increase the use of volunteers worldwide, the Foreign Mission Board will begin using Mission Service Corps volunteers to fill positions on its U.S. staff.

The board has five MSC assignments open in its Richmond, Va., office now, but hopes to expand use of the volunteers in the future.

The current jobs range from a research project assistant to a secretarial assistant to help process short-term mission candidates and overseas assignments.

All the jobs would be unpaid one- to two-year assignments involving about 30 hours' work per week.

People interested in the new program may contact Jim Edwards, staff personnel director, by calling 1-800-999-3113, Ext. 364; or writing to him at the Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230.

The board has used MSC volunteers overseas from the time the program started in the late 1970s until a new International Service Corps began in the 1990s.



Materials mean a lot, cost little

The Adult Sunday School class of First Church, Glendale (Lebanon Association) recently gave Mackie Davis \$40 which will purchase materials to build a privy for a family in Honduras. Davis is a layman working as assistant Stateside coordinator for the Mississippi-Honduras Baptist partnership. The money will purchase cement, metal rods, and framing for the privy's wall and roof. The family and other local church members will be responsible for building the privy. Since the incidence of cholera is high in Honduras, the Partnership Missions Office hopes to raise enough money through RA groups, Acteens, and Sunday School classes to provide 100 privies in 1994. If your group would like to participate in this effort, contact Partnership Missions at (601) 968-3800.

600 Southwestern students vote to protest Dilday firing

By Toby Druin

FORT WORTH (BP) — More than 600 Southwestern Seminary students March 21 condemned the firing of President Russell H. Dilday Jr. and asked the trustees to repent of their "unchristian behaviors" and reverse the action.

With only about a dozen votes opposed, the students approved a resolution opposing the trustee action and organized a half dozen committees to share their concerns with churches, other schools, the media, collect the facts in the case, call it to the attention of the national media, and minister to the Dilday family.

The action by the students came on their first day back in class after a week-long spring break.

The resolution stated the "principles of love" were "abandoned"

by the dismissal, which it contended was without due process, according to guidelines of the American Association of Theological Schools.

"Integrity was forsaken," the students said, by the trustees' "premeditated agenda" evidenced by preprinted ballots and letters to the faculty, selective polling of the board prior to the vote, and refusing the president access to his office by changing the locks.

The trustees, the resolution charged, "deserted" honesty and truth by firing Dilday "after affirming, in the presence of the student body, the president's leadership both on Tuesday during his evaluation and on Wednesday during a trustee-led prayer in chapel."

Druin is associate editor, Texas BAPTIST STANDARD.

Lad/Crusader Day set for April 16 at Central Hills

Lad/Crusader Day 1994 will be held April 16 at Central Hills Retreat in Kosciusko from 9 a.m.-

3 p.m. The event is sponsored by the Mississippi Baptist Convention Board's Brotherhood Department. Speakers will be Victor Bowman, former missionary to Bangladesh.

Cost is \$2.50. Participants should bring a sack lunch; no meals will be provided. Registra-

tion deadline is April 12.

Activities will include RA Racers; and mission project, chapter banner, Speak-out, campcraft, and show and tell competitions.

Groups wanting overnight camping space must make reservations with Central Hills by April 4.

Cost is an additional \$1 per person. Interested groups may contact Dan West, P.O. Box 723, Kosciusko, MS 39090; telephone (601) 289-9730.

Federal agency works toward ridding workplace of religion

By Paul G. Jones II

A "religion-free" workplace came one step closer to reality when the federal Equal Employment Opportunity Commission (EEOC) began revising discrimination standards as an outgrowth of a U.S. Supreme Court decision declaring sexual harassment to be discrimination.

EEOC is preparing "Guidelines on Harassment Based on Race, Color, Religion, Gender, National Origin, Age and Disability," which would widen the meaning of harassment to include religion.

The new administrative guidelines codify present law prohibiting speech or conduct that shows hostility, and define harassment as "verbal or physical conduct that denigrates or shows hostility or aversion toward an individual" because of his/her religion or that of his/her "relatives, friends, or associates."

Harassment includes actions or words that have the purpose or effect of:

- creating an intimidating, hostile, or offensive work environment;
- unreasonably interfering with an individual's work performance; or
- otherwise adversely affecting an individual's employment

opportunities.

Under the guidelines, employers must maintain a working environment free of harassment, including religion.

The very threat of liability can have a "chilling effect" on religious speech. It can be argued that if the guidelines are fully implemented, sharing one's personal faith might expose the employer to legal charges of religious harassment.

Religious discrimination is (and should be) unlawful, but the concept of "harassment as discrimination" was first applied specifically to sexual harassment in the Supreme Court case, *Meritor Savings vs. Vinson*.

The issue now is whether this doctrine can be applied to religious discrimination. The new guidelines seem to invite lawsuits and thus disrupt the workplace.

Religion should be left out of the guidelines. The problem is that the comment period for the guidelines expired in November 1993, and the potential danger became apparent only in the past few weeks.

EEOC can issue the guidelines at any time, resulting in a wide-ranging and adverse impact on protected speech in the workplace

where most adults spend much of their active hours.

The guidelines apply to any employer with 15 or more employees. Most churches don't have that many employees, but larger churches will come under the guidelines, as will denominational boards, agencies, and institutions.

The federal government will become a "policeman," extending federal power in the workplace.

Persons wishing to express their opposition to the guidelines should address their concerns to members of Congress as well as to EEOC. The Mississippi congressional delegation can join with other legislators to exempt harassment based upon religious language or action from the EEOC guidelines.

The Mississippi Baptist Christian Action Commission (CAC) can provide copies of the proposed guidelines and supporting documents, along with the telephone numbers and addresses of members of Congress, for the \$2 cost of reproduction and postage. Call (601) 968-3800, or write CAC, Box 530, Jackson, MS 39205-0530.

Jones is CAC executive director, MBC.

Measure wins, will deny funds to districts blocking prayer in schools

WASHINGTON (ABP) — The U.S. House of Representatives has joined the Senate in approving legislation that would deny federal funds to school districts that prevent constitutionally protected prayer in public schools.

In a lopsided 345-64 vote, the House added the school-prayer language sponsored by Rep. Sam Johnson, R-Texas, to a bill (H.R. 6) reauthorizing federal elementary and secondary education programs for six years.

The Johnson amendment was approved after lawmakers rejected 239-171 a Democratic-backed alternative offered by Rep. Pat Williams, D-Mont., that would have barred use of federal funds to prevent "voluntary prayer and meditation" but did not threaten the loss of federal funds to districts that violate the prohibition.

Last month, the Senate added school-prayer language identical to the Johnson amendment to the Goals 2000 bill, the Clinton administration's proposal that would provide \$400 million in school-reform grants and establish national education goals.

Sponsored by Sen. Jesse Helms, R-N.C., the Senate amendment was approved 75-22. But a conference committee resolving differences between the Senate and House versions of Goals 2000 replaced the Helms language with the alternative proposed by Williams.

A Baptist church-state specialist

expressed concern about the possible impact of the Johnson amendment.

"No one opposes private, student-initiated prayer," said Brent Walker, general counsel at the Baptist Joint Committee. "But the threat of a fund cut-off will pressure school officials to cave in to those who advocate student prayer in a school-sponsored setting."

The Christian Life Commission, endorsed the Johnson amendment.

In a March 8 letter to Johnson, CLC General Counsel Michael Whitehead said the amendment is necessary because "religious discrimination against student-initiated, student-led prayer in school continues in some districts."

The letter, which was circulated by Johnson to all House members, said the amendment would "bring necessary balance" to the school-prayer debate currently underway in the nation's school boards.

Miss. Fellowship holds spring meeting, Meridian

The Mississippi Cooperative Baptist Fellowship held its spring meeting at First Church, Meridian, March 26. Moderator Gene Triggs, Jackson layman, presided. Billy Nimmons, pastor of First Church, Dalton, Ga., and former Tupelo pastor, was the featured speaker. Dan Vestal was supposed to speak, but other duties in Texas prevented his attending.

Nimmons spoke on three questions often asked: Who are we? What are we about? and Where are we going?

CBF people are "free and faithful Southern Baptists from top to bottom. We are not another denomination," Nimmons said. "I'm not a renegade. The war is over and we lost. Let's get on about missions."

He further declared that it is a myth to think things (within the

Southern Baptist Convention) are swinging back to the middle.

The keynote message was delivered by Dell Scoper, member of First Church, Laurel. She declared we need a revolution in priorities, in perspective, and in purpose.

"The secular society has a stranglehold on our churches. Like Samson, we have lost our strength. Having removed God from public life, abandoned the Judeo-Christian ethic, we are devoid of God or morality in our society," said Scoper.

The Fellowship voted to increase its "at-large" committee from two to five members, and passed a resolution deploring the dismissal of Russell Dilday as president of Southwestern Seminary. Approximately 200 people attended the meeting.



Bowman



Thurman

SW trustees accuse mismanagement, insubordination

By Greg Warner

FORT WORTH (ABP) — Russell Dilday was guilty of "mismanagement" and "insubordination," but still could have avoided firing by trustees of Southwestern Seminary if he had taken the "golden parachute" they offered, according to trustee leaders.

"Dr. Dilday's refusal to retire under extremely generous and justifiable circumstances has brought embarrassment and potential permanent injury to the seminary," trustee spokesman Lee Weaver said March 21.

The trustees' decision to fire the seminary president March 9 sparked harsh criticism from students, alumni, donors and even one accrediting agency. That reaction prompted trustees — who first offered no reason for the firing and later blamed "irreconcilable differences" — to offer another explanation March 21.

But Dilday and one of his trustee supporters said the latest rationale offered by trustees is contrived.

"This appears to be the report of people who acted precipitously and then scratched around to find reasons for their action," Dilday told Associated Baptist Press March 21. All the charges are false, he said. "If I had been guilty of mismanagement, why would they offer me what they describe as a golden parachute?"

"This is not a thing in the world but a coverup to explain away the actions they have taken that have caused a lot of people to be very upset," said trustee Wayne Allen, pastor of First Church of Carrollton, Texas.

In a news release distributed at a meeting of local pastors in the seminary's hometown of Fort Worth, Texas, trustee leaders said Dilday's mismanagement, insubordination, management style, and doctrinal and policy differences produced the impasse with trustees.

Lee Weaver, a Fort Worth petroleum engineer and trustee vice chairman, said the 63-year-old Dilday was offered a "golden parachute" approaching \$400,000 if he would retire from the post he has held 16 years. "We had hoped and prayed he would accept early

retirement for the good of all concerned, but he refused," Weaver said in the release.

Weaver and two other trustees — pastors Miles Seaborn of Fort Worth and Ollin Collins from nearby Watauga — met behind closed doors March 21 with about

20% at all Southern Baptist seminaries, Dilday told ABP, "in part because of the (SBC) controversy." Southwestern has reversed the decline, showing increases for the last four or five semesters, Dilday said.

should include examples or evidence. "Even the trustees who voted to fire him said he was an excellent manager," he said.

Both Allen and Dilday said trustees should have brought up any charges of mismanagement during the president's annual per-

trustees later overruled; his defense of a professor's speech on the role of women, which trustees said was influenced by feminist thinking; his alleged indifference to charges that conservative students were being belittled by some faculty and students; and his reservations about using the term "inerrancy" to describe the Bible's authority.

In defense, Dilday said his actions and statements have always been consistent with the trustees' official doctrinal positions.

Allen said the biggest dispute between Dilday and trustees was over the Cooperative Baptist Fellowship, the rival group of moderate Southern Baptists that has become the focus of conservative ire in recent years.

Allen said Dilday was trying to keep some moderate churches and Fellowship supporters from abandoning the school. "The trustees finally came to the place where they didn't want anything to do with anyone identified with the Cooperative Baptist Fellowship," said Allen. "It had become a major issue in the last two years."

Trustees blocked promotion and hiring of faculty members who attended moderate churches, Allen said. But since trustees had not adopted a policy statement on the Fellowship, Allen said, Dilday's hands were tied.

The trustee release did not mention the Fellowship.

Trustees told Dilday they had the votes to fire him if he didn't retire, and that he would be given only two-months severance pay and no other benefits. But Dilday refused. All trustees then met in executive session and voted — reportedly 26-7 — to fire him immediately.

Supportive trustees, however, convinced the board to grant Dilday the same benefits contained in the early-retirement offer — his \$85,000 annual salary, a housing allowance, medical and annuity benefits, and office expenses — totaling almost \$400,000 to be paid by the time he turns 65 in September 1995.

Warner is editor of Associated Baptist Press.

On March 9 the trustees of Southwestern Seminary in Fort Worth fired the president of the school, Russell Dilday. Dilday had been president for over 15 years. The event released a volcanic reaction among Southern Baptists that continues. Following are some quotes by Mississippians about the event:

Billy Brumfield, pastor of Rolling Creek Church, Clarke Association, and the current Mississippi trustee at Southwestern: "This was only my second trustee meeting and I hate what happened and wept through the whole thing. The trustees and Dr. Dilday were in gridlock. He was going against the SBC and the majority of the trustees was opposed to him doing that. I'm sorry for Dr. Dilday but this (the dismissal) had to be done."

P.J. Scott, pastor at First, Olive Branch, and chairman of the Mississippi Baptist Convention Board: "I don't know Russell Dilday personally. We do have to trust the leadership of our trustees. This event should cause all of us to examine ourselves and realize our real need is revival... perhaps more than ever."

Onous Wells Jr. of Jackson served as a trustee with presidents Robert Naylor and Russell Dilday: "The abusive power based on self-serving political expediency in undermining Dr. Dilday's untiring devotion is standard operating procedure in the SBC by the pseudo-powers that be. This, too, shall also pass."

Bob Hamblin, Tupelo, former evangelism director at the Home Mission Board, served as a

trustee with Dilday: "All Mississippi Baptists should pray for Southwestern. There was harmony there in the years I served as a trustee. Southwestern has become one of the most significant seminaries in the world. Russell Dilday led Southwestern forward in a wonderful way. He is a man of integrity and a great leader."

Bartis Harper, pastor, First Church, Lumberton: "I served with Dilday from 1984 to 1993 as a trustee. He was fair and a great administrator. He had a desire to work with all trustees. He is a compassionate man. I was surprised — though there had been talk of this in the past. He was doing his best in the selection of new faculty members."

Steve Bain, pastor of East Heights Church in Tupelo: "I am not comfortable with the way it happened. We don't know the details so we have to trust the trustees. They must have had some grounds for doing this. Whoever is not in line with the SBC and the conservative resurgence should step aside."

Jim Futral, pastor of Broadmoor Church, Jackson, and chairman of the (MBCB) Executive Committee: "Dr. Dilday is one of our finest leaders. There must be a better way for us to handle our differences rather than crucifixion — then later asking questions."

Rex Yancy, pastor, First Church, Pascagoula, and president of the Mississippi Baptist Convention: "It is a sad day for all Southern Baptists. I deplore the methods used to get rid of this great servant."

60 area pastors to explain the firing. Their reasons were detailed in a news release prepared ahead of time and released at the meeting:

— **Mismanagement.** Weaver cited the seminary's declining enrollment and growing staff as evidence of mismanagement. Southwestern, the nation's largest seminary, dropped from 5,070 students in 1985-86 to 4,022 in 1992-93 — a 20% decline — while the administrative staff grew 20%, from 96 to 116, Weaver said.

"Trustees are concerned about the failure to strengthen and advance the school," Weaver said in the release.

The staff has grown "because of the complexity of the programs taught here," Dilday continued. Yet trustees recently turned down a "dramatic" reorganization plan that would have reduced staff size and saved \$200,000 a year, he said. The reorganization was one of several Dilday proposals defeated by trustees just before they fired him.

Dilday said he was "shocked" by the charge of mismanagement, which he called "a strong accusation." "I can't imagine the basis on which they would charge this."

Allen said the release was the first suggestion of mismanagement and that such a charge

formance review, the latest of which was the night before the firing. Instead, Dilday got good marks during the reviews.

Allen said he has always found Dilday to be "gracious and kind," even to the trustees who differed with him. He always stated the reasons for his views and listened to others' opinions, Allen said.

But trustee leaders said Dilday refused to cooperate with board members, producing administrative "gridlock."

The trustees who addressed the pastors' group March 21 cited several examples: Dilday's opposition to formation of an anti-abortion group on campus, which

Dilday firing —

Conservative questions, faculty organizations respond

By Daniel Cattau and Herb Hollinger

DALLAS (BP) — Southwestern Seminary's fundamentalist-dominated board of trustees drew flak March 23 from a prominent fellow conservative, who said the school's president was fired with "little, if any, compassion."

The way Russell H. Dilday was dismissed recently only fuels the belief that conservatives are "unloving and mean-spirited," said Jack Graham, a Southwestern graduate and now senior pastor of the 12,000-member Prestonwood Church in far North Dallas.

Graham, 43, called for "clear

biblical thinking" in the strife-torn Southern Baptist Convention. To that end, he said he would begin meeting with other younger pastors to develop fresh approaches for the denomination.

"I don't want to be disruptive," he said. "I'm trying to bring some peace in the middle of the storm."

T. Bob Davis, secretary of the seminary board and a Prestonwood member, rejected Graham's criticism.

"I'm disappointed in his taking a political stance when the board has acted in good judgment," the

Dallas dentist said.

Wayne L. Allen, a Carrollton pastor, said he is going to ask the Southern Baptist Convention's Executive Committee to investigate the board's actions.

Allen, who had fundamentalist backing as the losing candidate last year for the presidency of the Baptist General Convention of Texas, was the first leading conservative to break ranks with the trustees.

Dilday's firing has created an uproar throughout the 15.4-million-member convention and has been condemned by many of the

seminary's 3,300 students and in unanimous faculty resolutions.

Faculty members at Southwestern Seminary expressed resentment to the March 9 firing of President Russell H. Dilday Jr. and a trustee has appealed for an emergency session of the board of trustees to discuss the controversial action.

The faculty statement also said Dilday's doctrinal stance was "completely consistent with the 'Baptist Faith and Message' statement, which is the seminary's article of faith." The "Baptist Faith

and Message" was adopted by the SBC in 1963.

The faculty statement said in part: "The theology faculty affirms (Dilday) for leading the seminary with a spirit of Christlikeness and a desire to be inclusive with regard to the finest theological and biblical perspectives represented in the SBC. We deeply regret his firing as president of the seminary."

Excerpts reprinted from THE DALLAS MORNING NEWS. Cattau is the newspaper's religion editor. Hollinger is BP director.



Exchange organization seeks Baptists

International-exchange students who recently visited the Baptist Building in Jackson included (from left) Francisco Berger, 17, of Brazil; Bart Van Rooij, 16, of Netherlands; Carlos Maldonado, 18, of Colombia; and Cristina Yamamoto, 16, of Brazil. Murray and Debra Cain, members of First Church in Durant, serve as area representatives for ASPECT, a non-profit international student exchange. The Cains are seeking to place a number of August 1994 exchange students from the newly-independent countries of the former Soviet Union with Mississippi Baptist families by the May 1 deadline. For more information, contact the Cains at 328 S. Jackson Street, Durant, MS 39063. Toll-free telephone: 1-800-US YOUTH. (Photo by William H. Perkins Jr.)

The President did not applaud

At a National Prayer Breakfast in Washington, D.C. Feb. 3, Mother Teresa of Calcutta "delivered an address that cut to the heart of the social ills afflicting America," according to Cal Thomas, nationally syndicated columnist with the Los Angeles Times.

Thomas reported: "Tying abortion to growing violence and murder in the streets, (Mother Teresa) said, 'If we accept that a mother can kill even her own child, how can we tell other people not to kill each other?.... Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want.'"

"At that moment, President Clinton quickly reached for his water glass (while the other 3,000 attendees delivered a standing ovation), and Mrs. Clinton and Vice President and Mrs. Gore stared without expression at Mother Teresa. They did not applaud. It was clearly an uncomfortable moment on the dais.

"She then delivered the knockout punch: 'Many people are very... concerned with the children in India.... about all the violence in this great country of the United States.... But often these same people are not concerned with the millions who are being killed by the deliberate actions of their own mothers. And this is what is the greatest destroyer of peace today — abortion, which brings people to such blindness.'"

Therapist urges churches' help in sex abuse victims' healing

By Terri Lackey

EULESS, Texas (BP) — Try telling Helen there is no need for churches to endorse Christian-based support groups dealing with sexual abuse.

For her, a church harbored the perpetrator, and now it must become the healer. Helen (not her real name) grew up in Southern Baptist churches because her father was a pastor. He also was her molester.

The dark residue of sexual abuse blankets Helen's family, soiling nearly every member at least indirectly, if not directly.

A few years ago, Helen, in her mid-50s, discovered her now-deceased father had molested her two sons and probably quite a few young boys in the churches where he was pastor. One of her sons has, in turn, molested his daughter — the granddaughter now in Helen's legal custody.

After four years in therapy, Helen still cries when she recounts the incestuous history of her family.

Helen's story could be told again and again within the walls of Southern Baptist and other churches, according to experts.

"Eighty percent of incest survivors grow up in religious families," Jacque Truitt, a trauma resolution therapist from Deer Park, Texas, said. Truitt is author of the facilitator's guide addressing sexual abuse for a new LIFE Support Group Series published by the Baptist Sunday School Board. She also wrote the learning activities.

"Shelter from the Storm: Hope for Victims of Sexual Abuse" is due for release in the fall.

Truitt taught the support group

leaders workshop at a national conference for Recovery and Spiritual Awakening, sponsored by the BSSB's discipleship and family development division. The conference was held at First Church in Euless, Texas, March 17-19.

The BSSB now offers several discovery and support group resources dealing with subjects ranging from codependency and self-esteem to eating disorders and chemical dependency.

Truitt, herself a survivor of sexual abuse, sees the support group materials for victim of sexual abuse as a welcomed relief. Nearly 50% of her clientele are victims of sexual abuse and she acknowledges she could use some help in dealing with the overwhelming number of victims.

The support group workbook defines sexual abuse as "any sexual activity, verbal, visual, or physical, engaged in without consent which may be emotionally or physically harmful and which takes advantage of one person in order to meet another person's sexual or emotional needs."

One in three women and one in five men are abused sexually, said Truitt, who noted a growing number of reported abusers are female.

"People are saying to me, 'I can't believe we can really talk about this in church,' but it is needed. One of the reasons it needs to be done at church is because it happens among church people."

Church leaders of support groups dealing with sexual abuse can expect the study to open a

Pandora's box of emotions, Truitt said.

Survivors of sexual abuse are hiding feelings of fear, anger, betrayal, hurt, rage, guilt, and shame, she said. But when they shut out their bad feelings, Truitt said, they also are sealing the lid on the good ones, such as joy, happiness, and love.

Truitt said sexual abuse results in the loss of identity, innocence, trust, and ability to feel or manage feelings (from numb to painfully intense). It is the loss of safety and security, the loss of the ability to relate in healthy ways, the loss of personal freedom, and the loss of the ability to experience God.

"That is plainly the loss of life — the loss of the ability to be 'me,'" she said.

Support groups offer encouragement, she said.

"They offer unconditional love and acceptance in a safe and trusted place. They allow an environment to express your feelings and the freedom to identify options and make decisions."

Truitt suggests leaders of support group should:

- have experience in group dynamics.

- have gone through considerable recovery themselves.

- be willing to have clinical supervision.

- be able to set boundaries and handle personal attacks.

- hold advanced knowledge in sexual abuse issues and symptoms.

- experience God daily.

- obtain a list of qualified counselors for referral.

Lackey writes for BSSB.

Dilday firing —

Southwestern trustees issue second defense of action

FORT WORTH (BP) — Southwestern Seminary trustees hardened their stance against former President Russell H. Dilday Jr. in a second statement defending their March 9 firing of Dilday.

Trustees said in a March 21 press release they dismissed Dilday "because of mismanagement of the institution, and doctrinal and policy differences that caused gridlock between him, and trustees and Southern Baptist Convention leadership." The press release also accused Dilday of insubordination and cited a decline in enrollment of 1,000 students in less than 10 years.

The trustees' March 21 press release charged that Dilday "failed a number of requirements for the presidency, and that he declined a 'generous golden parachute' retirement forcing board action."

"Dr. Dilday's refusal to retire under extremely generous and justifiable circumstances has brought embarrassment and potential permanent injury to the seminary,"

Lee Weaver, Fort Worth petroleum engineer and vice chairman of the board of trustees, was quoted as saying in the news release.

The "golden parachute" offered to Dilday approached \$400,000, according to the trustees' news release.

"We had hoped and prayed he would accept early retirement for the good of all concerned, but he refused," Weaver was quoted as saying.

"Mismanagement of relationships with both conservative and liberal segments of Southern Baptist life cannot be tolerated," Weaver said in the press release. "Disobedience of rightful and legal authority is unacceptable. Dilday's style of management with those in authority and to anyone taking a different position on issues was one of arrogance, isolationism, and disdain for authority."

Weaver was quoted in the news release as saying Dilday discouraged dissent and debate on current

issues important to students, faculty, trustees, and the American society in general. Those issues, Weaver said, included biblical reliability, abortion, ordination of women, and the right of the Southern Baptist Convention to revise its overall direction.

"The charge of insubordination," the press release said, "stemmed from the fact that Dilday regularly refused to take direction from the board of trustees which led most of the members to discuss their frustration in handling their responsibilities as trustees. All of this led to gridlock, a term used by many other trustees in discussing the termination."

"The president repeatedly criticized the convention, and its elected officials and leaders," the press release continued. "He is on record constantly damaging the reputation of members of the board, who are leading business, professional, and religious leaders. Dilday led by intimidation and confrontation."

Dilday said every charge raised in a March 21 news release by trustees of Southwestern Seminary is false. Dilday was president of the seminary until fired by the trustees March 9.

"All of these concerns would have been legitimate concerns to be raised at every (annual) personal review," Dilday told Baptist Press. "But this is the first time I have seen these. Last year's (evaluation by the trustees) was positive, and this year's."

"This is a group that took action precipitously and now they are trying to find reasons for (the firing)," Dilday said. "There is not one specific evidence (in their charges)."

Dilday did say the "golden parachute" offer was offered and was generous.

"But I refused it in integrity because it isn't right to be bought out."

Trustees said they offered Dilday, 63, a retirement package worth \$400,000 if he would take early retirement "for the good of

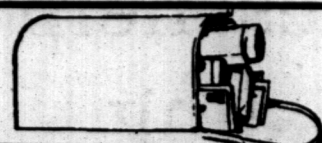
all concerned, but he refused."

Dilday took exception to every charge of mismanagement, disobedience, doctrinal differences, arrogance, and gridlock.

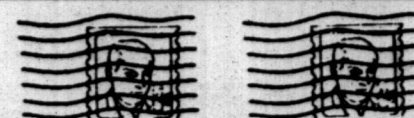
"I was never disobedient," Dilday said. "Not one time did I refuse to carry out policy of the board. To individual trustees, I have not responded every time. The board governs only when it is in session. Those are the times when the board speaks. I would love to see a listing of when that (disobedience) has taken place."

Dilday said his style of management, called arrogant and isolationist by trustees, is collegiality and shared governance.

Also, Dilday said he had never been criticized by the board for being wrong doctrinally. And never, he said, has he refused to take direction from the board. "Give me one incident (where he did)," Dilday said. "Individuals might call and suggest something that I would not do but not the board," he said.



Letters to the editor



Praying for revival

Editor:

Feb. 12, I attended the "Experiencing God" teleconference in Collierville, Tenn., along with several members from our church. As I sat there listening to Avery Willis, Henry Blackaby, and Roy Edgemon share what the Lord is presently doing in their lives, I was greatly encouraged and challenged.

I was encouraged to see how the Lord is at work in them in personal revival. But I was challenged, and somewhat convicted, as I sat there remembering the struggles, frustrations, and accusations that we have experienced as a convention over these past several years. While so many have concerned themselves with who is serving in the various positions of convention leadership and even accusing brothers in Christ of taking over the convention, these men

have been walking with Jesus Christ in a spirit of revival.

As I consider these options, I am convinced that the Lord is capable and willing to bring revival. Regardless of who serves where in our convention leadership, I just want to serve the Lord and experience him in spiritual revival.

Several pastors in our Northwest Association have begun to meet weekly for the single purpose of praying for revival. We

have no program nor agenda except to pray. I commend this to other associations.

P.J. Scott, pastor
First Church
Olive Branch

Communicate wishes

Editor:

I am a member of Clarke Christian Education Corporation (CCEC), formerly known as the Council for Restoration of Clarke College (CRCC). I serve CCEC as co-treasurer. Also serving the corporation, chartered under the laws of Mississippi, are: Paul Wilson, board chairman; Nelson Crozier, vice-chairman; Benny Still, secretary; Eddie Ruddick, research/development; and W.L. Compere, treasurer.

CCEC was organized in May 1992 for the purpose of exploring the possibility of acquiring the Clarke College campus and re-establishing its presence in East Mississippi/West Alabama as a

Christian institution. CCEC has been working for two years with the special Clarke Properties Committee (set in motion by action of the Mississippi Baptist Convention of 1992 to find a solution to the Clarke College situation) to "purchase" the Clarke campus.

Within the last few weeks, while working with the Clarke Properties Committee, CCEC has become aware of a proposed purchase by the State of Mississippi through the Department of Health and Human Services (MDHHS). H.B. 1643 is working its way through the Legislature setting up authorization to this end. CCEC is opposed to this venture, and encourages you to voice your opinion to your elected representatives (House/Senate via phone or fax 359-3728) in Jackson.

There may be a need for the MDHHS objective, but CCEC believes the Clarke properties still belong to God. People across this state who believe in the pre-1980 days of Clarke should stand up and say so! "Now is the time..." You need to communicate that with CCEC, the Clarke Properties Committee, the Mississippi Baptist Convention Board, the MCB executive secretary, and the editor of **The Baptist Record**.

Chester Estes Jr.
Union

HEALTHCARE

FOR THE RECORD

Baptist's Restorative Care Hospital Offers a Special Brand of Acute Care

The establishment of The Restorative Care Hospital at Baptist meant the fulfillment of a dream of many of Mississippi Baptist Medical Center's healthcare staff.

The Restorative Care Hospital, an independent facility located within the MBMC complex, is the first long-term acute care hospital to be established in Mississippi.

"We wanted to respond to a need in our community," said Debbie Logan, a director of nursing at Baptist. "There was not a place in the state for long-term care of the acutely ill, so we established a hospital that can provide that care."

The 22-bed facility provides a multi-disciplinary team approach to patient care. It allows Baptist to meet a critical area of need for patients who are ready to be discharged from intensive care or special nursing units, but who require additional acute care and focused physical therapies before they can be moved home or to a less restrictive environment. These patients might require breathing assistance equipment, monitoring, long-term intravenous therapy or other acute therapies.

Personal Care

"The personal nature of the care makes a difference," said Dr. Holland M. Addison, Medical Director.

"These patients are all very ill, and it helps to have every level of staff involved with them on a personal level to meet their emotional, and physical needs," he said.

Support personnel, including clinical support technicians, unit ambassadors and support service hostesses, are cross-trained to provide complete services and allow the professional nursing staff to spend critical time working one-on-one and developing a meaningful relationship with the patient. According to Logan, "This patient care concept offers nurses a challenging opportunity working in an advanced nursing environment."

A physical therapist, an occupational therapist and a speech therapist also are members of the patient care team.

The Restorative Care Hospital's social worker and chaplain conduct a family support group weekly. The entire care team works with the patient's family to develop an ongoing plan of care that best meets the patient's needs.

The Restorative Care Hospital accepts Medicare, Medicaid and private insurances. It is currently certified by the State Board of Health Division of Licensure and Certification.

For more information about The Restorative Care Hospital at Baptist, write: Mississippi Baptist Medical Center - Administration, 1225 North State Street, Jackson, MS 39202.

Homecomings

Crosby Church: April 3; beginning 10:45 a.m.; covered dish luncheon; Martin Steelman, pastor, speaker.



Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

LifeAnswers

I feel trapped. I am 25 years old, live with my parents, and have no job or social life. I have no confidence in myself and my parents don't understand. I need a break.

"As a man thinketh in his heart, so is he." (Proverbs 23:7) You feel trapped, but are you actually chained and unable to go outside? You're frustrated and feel your choices are limited, and this restricts your possibilities. First, list prospective jobs from which you can choose. Secondly, talk to people in those fields about job requirements, stress, benefits, etc. Thirdly, put together a good resume' (there are places that can help you). Finally, fill out applications and when you go for interviews, look for people who are like you. Notice neatness and smiles, and trust your heart as you observe the surroundings. For your social life, I can't encourage you enough to check out different churches in your area. Look and listen for caring people, active programs, and opportunities for service. Join a sup-

port group that will help build your self-confidence. Start an exercise program to deal with your stress, and find friends who will get you away from your parents and encourage you to grow as an individual.

It is true that most suicides occur at this time of year?

That is correct. When cold, dreary weather leaves and the world comes to life around us with warmer temperatures, longer days, and flowers, some people who have made it through the depressive winter can't handle the sudden burst of happiness and change. They find themselves giving up and choosing suicide rather than life. If you are concerned about a friend or family member, be alert to changes in their mood, appearance, or habits. Watch for withdrawal. Encourage them to talk through their feelings with you, a counselor, pastor, or teacher. If you note severe depression, help them get a medical checkup. A physician will be able to recommend proper treatment.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name and address not required. Remember: In time of crisis, your pastor can make recommendations on your counseling needs.

Names in the News



First Church, Ocean Springs, recently honored Jackle Blount, organist for 12 years, and Betty Hopkins, pianist for 10 years. Pictured from left are Blount, Larry Futral, minister of music and administration, and Hopkins.



Longview Church, Starkville, recently held Deacon Emphasis Week. The deacons were honored on Jan. 22 with a surprise appreciation supper at the home of Donald Pouns, pastor. Each deacon received a certificate of appreciation. Deacons honored (pictured) were Bert Nail, Jim Simpson, Grover Sanders, Roy Sanders, and Gene Pellum.



Two Blue Mountain College ministerial students were recently awarded the Gerald C. Mauney Memorial Scholarship for 1994. The scholarship was established in memory of Gerald Mauney, son of Mr. and Mrs. T.C. Mauney Jr. of Concord Church, Booneville. Gerald Mauney had dedicated his life to full-time Christian service but was killed in the war with Vietnam. Pictured with James Travis, chairman of the Division of Biblical and Associated Studies, are this year's recipients Sam Howard (left) and Larry Dukes (right).



First Church, Laurel, held a Commissioning Service on Jan. 23 for Earle and Sue Elkins and licensed Scott Walters. Pictured, top photo, are Earle and Sue Elkins; bottom photo, Scott Walters, center, Ramona Walters, and Randall W. Turner, pastor.

Marcus Alexander, Braxton pastor, dies

Marcus Alexander, 72, pastor of Calvary Church, Braxton, died of a heart attack March 21 in River Oaks Hospital, Flowood.



Alexander

Alexander, a Jayess native, graduated from Jayess High School, Mississippi College (MC), and New Orleans Seminary. He

pastored churches in Flowood, Mobile, Columbia, Schlater, Mount Pleasant, and Braxton during 52 years.

He was ordained at age 20 while a student at MC.

Survivors include: his wife Juanita; sons Mark of Brandon, and Daniel of Ridgeland; daughters Lorraine Kennedy of Baton Rouge, La., and Lydia Rhoads of Flowood; two brothers; one sister; and six grandchildren.

Calvary Church, Braxton, has established a building fund in Alexander's name. Memorials may go to that fund at Box 111, Braxton, MS 39044.

Edward L. Byrd, former pastor at Holly Springs and Highland, Meridian, has written a book of sermons, *A Byrd's Eye View*. Byrd also served in South Carolina and as a visiting professor at Southern Seminary. His father, J.E. Byrd, was Sunday School Secretary for Mississippi Baptists for 35 years. Byrd and his wife, the former Nora Brown of Meridian, are now living in Edgewood, Ky.

Firing Dilday cost Southwestern Seminary \$15 million, group says

FORT WORTH (ABP) — The firing of President Russell Dilday has cost Southwestern Seminary at least \$15 million in gifts and pledges, according to a memorandum sent to a group of the Fort Worth, Texas, school's leading benefactors March 24.

The memo, to members of the Southwestern Council from the group's current and past chairman, reported that 20 to 25 members of the 114-member council have resigned in wake of Dilday's March 9 firing by seminary trustees. Most have canceled gifts and pledges as well, they said.

The firing continues to draw responses from a variety of groups, including trustees.

Trustee Wayne Allen, pastor of First Church, Carrollton, Texas, has written a letter to fellow board members calling for an emergency session and proposing that Dilday be reinstated.

Another, Bob Anderson, pastor of Parkview Church, Baton Rouge, La., said he plans to "strongly encourage" the board's chairman to call a meeting to reconsider the firing. He advocated a compromise reinstating Dilday for two years. Dilday, 63, has said he wanted to stay on until age 67 or 68.

But, Ralph Pulley, chairman of the seminary's board of trustees, said trustees are "moving forward" with a search committee chaired by Fort Worth pastor Miles Seaborn and a process for appointing an interim president.

AIDS, abuse, homeless will be topics of April meeting in Memphis

NASHVILLE — It isn't your "average" history meeting and it won't be your "typical" Southern Baptist conference. In fact, not one pastor will present a paper or serve on a panel.

When the Historical Commission of the Southern Baptist Convention and the Southern Baptist Historical Society hold their annual meeting April 26-27 in Memphis, the spotlight will focus on Baptist laypersons.

"Southern Baptists' belief in the priesthood of all believers plus our heritage of meeting physical and spiritual needs have provided the foundation for the work of Baptist laypersons," states Lynn E. May Jr., executive director of the

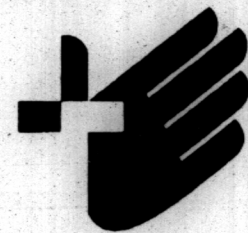
Historical Commission, SBC. "Our meeting theme, 'Ministries of Baptist Laypeople,' is designed to recognize the significant contributions and potential of Baptist laypeople."

The Foreign Mission Board, Home Mission Board, Woman's Missionary Union, and Brotherhood Commission will provide information on missions opportunities for laypersons and resource materials available from their respective agencies on meeting topics.

For more information on how to register for the meeting, call the Historical Commission, SBC, at 1-800-966-BAPT.

Mark your calendars

The dates have been set for the 1994 Mississippi Baptist Convention. The annual meeting will take place at First Church, Jackson, on Nov. 1-2, under the theme "Renew a right spirit within me."



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day of "mismanagement," "insubordination," and embarrassing and damaging the seminary by refusing to retire under generous terms proposed by trustees.

Neither process is on a timetable "at this point," Pulley said.

Pulley said trustees "certainly are sensitive to the feelings" of vocal critics of the board's decision, which include both moderates and conservatives. However, he predicted "as time goes on and this thing unfolds" it will become apparent that "this action the board took was under the direction of the Lord."

In separate meetings March 21, nearly 500 Southwestern students adopted a resolution in support of Dilday, and 60 Fort Worth-area pastors gathered to listen as trustees explained the reasons for the ouster.

The students' resolution charged the board with violating due process and forsaking honesty and truth in their handling of Dilday's firing.

The two-hour, closed-door meeting was convened by David George, pastor of Lake Arlington Church, for clarification of the reasons Dilday was fired.

The meeting was not sponsored by the local pastors' association, George said. "I asked if trustees from Tarrant County would meet with any of the pastors who would choose to meet."

The trustees — Seaborn; Ollin Collins, a pastor from Watauga; and Lee Weaver, a petroleum engineer and trustee vice chairman — read a prepared press release and fielded questions about the action, George said.

The press release accused Dil-

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HELP WANTED. Executive secretary to pastor, Northminster Baptist Church. Computer skills required. Send resume to Northminster Baptist Church, Personnel Committee, 3955 Ridgewood Road, Jackson, MS 39211.

Staff Changes

Thursday, March 31, 1994

BAPTIST RECORD PAGE 9

Northside Church, Clinton, has called Susan Hooks Meadors as minister of youth and education.



Meadors missionary to Japan.

Darlove Church, Washington County, has called Daniel Casper as pastor effective March 15. A native of Iron Mountain, Mich., he received his education at Florida Baptist Theological College. His previous place of service was Clarksville Church, Clarksville, Fla.

Cloverdale Church, Natchez,

has called David McGuffee as pastor effective March 13. A native of McComb, he received his education at New Orleans Seminary and Pensacola Baptist Seminary, Florida. His previous place of service was Bethany Church, Newellton, La.

Woodville Heights Church, Jackson, has called Wayne Kimbrough as pastor effective April 15. A native of Jackson, he received his education at Mississippi College and New Orleans Seminary.



Kimbrough

West Ripley Church, Ripley, has called Chris Reaves as minister of music. Reaves is a deacon at West Ripley Church.

Revival Dates

Pleasant Ridge, Dumas: April 10-13; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 10:30 a.m. and 7 p.m.; Randy Futral, Falkner, evangelist; Don Chandler, music; David Blackwell, pastor.

New Sight, Brookhaven: April 10-14; Sunday, 11 a.m. and 7 p.m.; weekdays, 10:30 a.m. and 7:30 p.m.; Danny Lanier, Little Rock, evangelist; Ron Simpson, Brookhaven, music; E.L. Wright, pastor.

Bigbee, Amory: Monroe Association, April 10-13; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Mon. night, Cason Church

will be in charge of music, Jones Chapel, Tues. night, and Liberty Church, Wed. night; Tommy Whaley, pastor, evangelist.

Lena Church, Lena: April 10-13; Sunday, 11 a.m. and 6:30 p.m.; 7 p.m. weekdays; Carter Elmore, evangelist; Randy Tompkins, music; Tom Stevens, pastor.

Byram, Jackson: April 17-20; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7-8:15 p.m.; Paul Jones, interim pastor, executive director-treasurer, Christian Action Commission, evangelist; Rell Webber, Jackson, music.



Barton Church, Lucedale, held a ground breaking service on March 13 for its \$300,000 family life building. Taking part in the ceremony from left are Gary L. Strehlow, pastor; Larry Scott and Dean Scott, contractors; building committee and trustees are Mitchell McDermont, E.B. Brown, Paul Slater, Marshall Faurot, Bert Glidewell, and Tony Freeman, chairman.



Providence Church, Jayess, recently conducted ground breaking ceremonies to build a new sanctuary. Building committee members and other representatives pictured from left are Tommy Dewitt, Juanita Beard, Faye Bullock, Buck Daley, Jerry Clark, contractor, Mike Alexander, pastor, Betty Price, Bill Vance, Deposit Guaranty National Bank, and Ron Reeves, moderator, Lawrence County Association.

Hillcrest Church, Jackson, will present "The Living Cross," April 3, at 7 p.m. Jamey Shannon, minister of music, will direct the choir; Pam Keith will direct the drama for the presentation. For more information, call (601) 372-0132.

Bethlehem Church, Simpson Association, will host The Gospel

Messengers on April 2 at 7 p.m. A meal will be served from 5-6:30 p.m. Jerome McLendon is pastor. For more information, call (601) 847-2588.

Mississippi College will hold Preview Day for high school juniors, seniors, and their parents April 8, beginning at 8 a.m. in B.C. Rogers Student Center. The day

presents an opportunity for students to visit the campus, attend classes, and meet faculty. For more information, call 1-800-738-1236.

Woman's Missionary Union of First Church, Moss Point, recognized Wilson Boggan for 16 1/2 years of service as a home missionary to the Choctaw-Chickasaw Indians of Oklahoma. The recognition service was held in conjunction with the Week of Prayer for Home Missions and the receipt of the Annie Armstrong Easter offering.



Boggan

American Family Radio will air several special programs during the Easter season. They are: April 1 at 5 p.m., "The Roman Centurion," dramatic presentation by Frank Harvey; April 2, 1 p.m., "Judas, the Betrayer" (repeat), 2 p.m., "His Last Days," musical presentation by Dallas Holm, and 3 p.m., "The Roman Centurion" (repeat); April 3 at 2 p.m., "I Am the Resurrection," (music/drama portraits of the risen Lord), and 4 p.m., "Behold the Risen Savior," (music of resurrection and life). Call (601) 844-5036 for station call letters or more information.

First Church, Leakesville, will present an Easter musical/ drama, "The Splendor of Easter," April 2 at 7 p.m. and April 3, 6 p.m. Kevin Mardis, minister of music and youth, will direct the production. For more information, call (601) 394-5124. H. Gregg Thomas is pastor.



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HMB speaker Maurice Smith:

Southern Baptists should dialogue with other Christians, other faiths

By David Winfrey

FORT MILL, S.C. (BP) — Southern Baptists should work cooperatively with other Christians and dialogue with people of other faiths to effectively minister in a religiously pluralistic society, an interfaith witness researcher said.

"Southern Baptists have a dismal record in adequately facing the challenges of living in a religiously pluralistic society," Maurice Smith told those attending the Home Mission Board's annual meeting of state interfaith witness coordinators, March 19-22.

Smith, a former missionary to Ghana, was associate director for the board's Interfaith Witness Department before his retirement in December.

Too many Southern Baptists respond to religious pluralism with anger, fear, confusion, compromise, or denial, he said, resulting in withdrawal from the religious community.

"Southern Baptists have many valuable contributions to make to the wider Christian community," he said. "Other denominations need Southern Baptists, and whether Southern Baptists admit it or not, they need other denominations."

He noted when Bold Mission Thrust was adopted in the late 1970s, Southern Baptists undertook one of the greatest enterpris-

es in their history, but shared their goals with practically no other Christian organizations.

"How can Southern Baptists talk effectively to people of non-Christian religions if Southern Baptists are not willing to talk to people who are supposed to be fellow Christians?" he asked.

Regarding dialogue with people of other religions, Smith said many Southern Baptists cannot clearly communicate the gospel message.

"Many Baptists can talk about the gospel in church, but how many can explain it in the marketplace, where other people also have opinions and beliefs and convictions?" he asked.

Smith said many Southern Baptists no longer use the "Baptist Faith and Message" for one of its intended purposes: explaining Baptists' beliefs to other people.

Winfrey writes for HMB.

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MBMC Auxiliary Scholarship

The Mississippi Baptist Medical Center (Jackson) Auxiliary last year awarded a \$1,000 Katherine Feldman Scholarship to Allison Hayes (center), a nursing student at Mississippi College. Hayes will soon graduate from MC and join the MBMC staff. She is the first recipient of the scholarship, which will be awarded annually. With Hayes are Ina Kimbrough (left), MBMC volunteer and chairman of the scholarship committee; and Margaret Armstrong (right), director of MBMC's volunteer services.

Mid-America funds are CP gifts in N.C.

ASHEBORO, N.C. (BP) — Scholarship funds designated by churches for Mid-America Baptist Theological Seminary will be counted as Cooperative Program giving if channeled through the Baptist State Convention of North Carolina, according to a decision by the executive committee of the convention's general board.

The executive committee, with

authority to act on behalf of the general board in financial and personnel matters, took the action concerning Mid-America in response to a vote by messengers at the annual state convention last November for a study of allowing churches to designate money to independent Baptist seminaries Mid-America and Luther Rice.

A special study committee vis-

ited Mid-America in Memphis, Feb. 25. In January, the committee eliminated Atlanta-based Luther Rice from consideration because it is not accredited by either the Southern Association of Colleges and Schools (SACS) or the Association of Theological Schools (ATS).

Mid-America is accredited by SACS but not ATS.

Hope of America found in biblical principles for family

OKLAHOMA CITY (BP) — The hope of America lies in returning to the biblical principles of the family, James T. Draper, president of the Baptist Sunday School Board, Nashville, told participants at the Christian Life Commission's Family in Crisis seminar in Oklahoma City, Okla.

Draper, speaking on "The Family, God's Building Block for Society," at the Christian Life Commission-sponsored conference, said "If we get back to agreeing with God, there will be healing in the family."

Draper said God had a purpose in creating the family, and he laid down principles for families.

"The crowning achievement of God was the creation of the family," Draper said. "When sin entered the world, things changed, but God did not aban-

don his plan for the family. It was his plan for a unified world."

The family has a spiritual purpose, a physical purpose, and a social purpose, Draper said.

"God created the family to extend his own life," related Draper. "He also created it for a sexual relationship between husband and wife. It is only when sexual desires are perverted from God's original purpose that sexual activity becomes destructive."

"Family is also the answer for the lonely heart. Two hearts together can be more cheerful than one."

Draper said authority, affection, and admonition are the principles God laid down for a unified family.

"When there is trouble in the family, there is a breakdown in authority," he said. "The head of man is Christ, the head of woman is man, and the head of Christ is God."

"The family is to be a relationship of warmth and love," continued Draper. "Authority and discipline must be administered in an atmosphere of love."

"The primary place of learning must be in the family," he said. "Home is where we are commanded to teach God's Word. The principles of God's Word must be carefully and deliberately taught to our children."

Draper stressed that marriage is a lasting union. "It is not a human relationship that can be broken on a whim, but a sacred, lasting union — a covenant. While we must minister to those who are suffering through broken marriages, we must remember that divorce is not God's plan. Marriage is to be for a lifetime."

Draper said the tragedy of today is that morality and ethics of the church are no different from those of the world. "Marriage is an exclusive union. It excludes a sexual relationship with anyone other than one's spouse. It is never right to compromise God's standards."

In the ideal family, Draper said, the godly home presents in a visible way the plan of salvation. "The saved father sacrificing for family; the mother lovingly submitting to the husband; children seeing a pattern of love and obedience that leads to salvation. No one can fulfill family obligations without a personal relationship with Jesus Christ," Draper said.

"We live in a happiness-oriented society," Draper said. "But God is more interested in your obedience than your happiness. Happiness comes only when we abide by principles God has given us in his Word."

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Uniform Our resurrected Savior



By Doug Bain
John 20

"Early on the first day of the week" introduces not only the dawn of the new day but the new era. It expresses also the foundation for worship on Sunday rather than Saturday and introduces evidence for substantial Christian hope and evidence that Christ can be trusted.

Discovering the empty tomb (vv. 1-2). Entombment has failed, death has not confined life, life has not been contained. The empty tomb — what a symbol! While "tomb" speaks of death, "empty" suggests that a body had been there but no longer is. These two word symbols expressed together suggest a cosmic struggle, an incredibly momentous event — death overpowered. One who was dead is now alive! There is more here than was celebrated in the springtime victory rites of both Canaanites and Mesopotamians.

But the empty tomb of itself does not prove resurrection. To those without eyes of faith, the empty tomb has meant any number of things — "his body has been transferred," "he swooned but has revived," "he was never buried in a tomb but in a shallow grave as a common criminal." But to those who see with eyes of faith and who therefore saw the resurrected Lord, the empty tomb was further evidence that Jesus was no longer victim but victor!

Empty tomb means that all Jesus represented and taught and lived has been vindicated and validated; that God has been at work redemptively bringing good out of bad. Empty tomb means that while death is real, it is not the final word. Empty tomb means crucifixion and resurrection stand inseparably together. Empty tomb means rising to new life is predicated on being crucified. Empty tomb means Christianity offers substantial hope that no other religion's claim can match. Empty tomb means the future has broken back into time and the kingdom has begun.

Jesus appears to Mary (vv. 11-18). Mary Magdalene had gone to Jesus' tomb, had seen that the stone had been removed from the entrance, and ran to tell Peter and another disciple. Later Mary stood weeping outside Jesus' tomb. When Jesus asked Mary the reason she was crying, she thought he was the gardener and asked whether he had taken the body away. When Jesus called Mary by name, she recognized him; and Jesus told her not to cling to him.

What a touching picture of devoted concern for the Lord. And in the midst of Mary's grieving, the resurrected Lord speaks of conquered death. Jesus' resurrection meant for Mary that rather than "clinging" to him, a new kind of relationship is now possible, one not based on his physical presence. Resurrection makes Jesus an ever-present reality for all believers. Mary's response of reporting her encounter with Jesus suggests that our encounters with him bear reporting too. If we in fact encounter the resurrected Lord in reality, we will not have any problem telling it.

The Johannine purpose (vv. 30-31). The Johannine writer's purpose was that people may see Jesus as God's Supreme Representative and by believing (in the deepest sense) that they may have life (in the deepest sense). This writer wrote to his community (apparently Aegean territory around A.D. 100) proclaiming what Christ could do for them, by showing what Jesus did back around A.D. 30 (which is what the literary form "gospel" does). This same Christ would also do in 1994 what he would do for residents of antiquity in the remote Mediterranean Basin. Whoever will receive the Jesus Christ reality will come to know God and will have life.

To those in despair over the realities of death today, the Christian assurance of belonging to One who has conquered the finality of death is indeed good news. Good news, however, extends beyond the realities of death, to the surrealistic challenges and unexplainable paradoxes and ironies of living. The good news is that in the midst of it all, God is for us, not against. The good news is about the pain of life — not that we can escape it but that within it we can embrace the pain and can thereby become the broken and mended vessels that God desires. In a world of paradox, the paradoxical good news is an invitation to crucifixion. Good news, because for us crucifixion occurs before resurrection. He is risen!

Bain is professor of biblical and related studies, Blue Mountain College.

Bible Book Jesus' resurrection



By Dan Howard
John 20

A man was in an art gallery gazing intently at a picture of Christ hanging on the cross. The man began to cry as he contemplated the pain Jesus suffered. A little boy came and stood by the man. The man asked the boy if he knew the person in the picture. The boy stated it was Jesus. As the man walked away from the picture, the boy said, "Mister, I want to tell you that you do not need to cry. Jesus came alive again!" The message of Easter is that Jesus is alive.

Mary Magdalene discovers the empty tomb (vv. 1-2). John records that Mary of Magdala was one of the first persons at the tomb of Jesus on Sunday. There may have been other women present, as Matthew, Mark, and Luke recorded in their gospels. From Mark 16:9 and Luke 8:2, we see that Mary Magdalene was one out of whom Jesus had cast seven demons.

We are told that Mary and the other women came to the tomb between 3-6 a.m. on Sunday. This is significant for several reasons: first, Jesus had been in the grave for three days just as he had said. Second, the fact that Jesus arose on Sunday caused Christians to begin their weeks with Sunday and to worship on the day of the resurrection of Jesus.

When they arrived at the tomb they saw that the stone which had been placed over the entrance had been rolled away. The stone was not rolled back to allow Christ to come out, but to let others come in and view the empty tomb. Mary ran to tell Peter. John, the disciple whom Jesus loved, was also there. The message Mary shared was one of love and concern.

Two disciples confirm the discovery (vv. 3-8). After the announcement by Mary, Peter and John ran to the tomb. When John arrived he did not go inside but glanced inside. When Peter arrived he rushed into the tomb.

The fact that the linen grave clothes which were wrapped around Jesus' body were still wrapped and in their place caught the attention of Peter and John. If thieves had stolen the body of Jesus they would have taken the body still wrapped in the grave clothes or they would have left the grave clothes unwrapped and in disarray. The Greek word for "wrapped together" in verse 7 is the verb which is used for actually winding the linen cloth around a body for burial. The meaning is that the linen clothes were wrapped together just like they would be wrapped around a body, but without the body. It was as if the body evaporated from the linen clothes.

After thoughtful contemplation of what he saw, John entered the tomb. The verb used for "saw" in verse 8 refers to the fact that John saw and understood the meaning of what he was seeing. John not only saw, but believed. That is, he believed that Jesus truly had risen from the grave.

The risen Lord appears to Mary Magdalene (vv. 11-16). Mary returned to the tomb sometime after Peter and John left. Mary saw two angels in the tomb. The angels asked Mary why she was weeping. This may have been their way of saying that there was no reason to weep.

While Mary was still talking with the angels, she sensed someone behind her. She turned around and saw Jesus standing behind her, but she did not recognize him. Several reasons have been proposed for Mary's failure to recognize Jesus. One is that she was so grief-stricken that her eyes were full of tears and her head may have been bowed so low that she did not really get a good look at him. Second, she was not expecting to see him alive. She was looking for the body of Jesus.

Jesus, seeing Mary's condition, called her by name. Mary recognized Jesus not by sight, but she knew him by the word spoken to her. Mary was one of his sheep and he knows his sheep and his sheep know him by the sound of his voice.

Mary's response was immediate: "Rabboni," which means "my master," as opposed to "Rabbi," which means "master or teacher." Mary's use of Rabboni meant that she recognized Jesus as the Master of masters and Teacher of teachers. He was due all her honor, respect, loyalty, and allegiance.

We serve a risen Savior. He is alive today. He won the victory over sin and death. Hallelujah!

Howard is pastor, Woodville Church, Woodville.

Life and Work The Savior rises



By Billie Buckley
John 20

Since I have spent all my Monday through Friday life with children, I have always taught grown folks on Sunday. Once, long ago on an Easter Sunday; I asked, "What does the empty tomb mean to you?"

I will never forget one woman's answer, for it indeed reflected her life. She said simply, "The empty tomb means I can be filled."

Many know exactly what my friend meant. For those who may be having trouble with this thought, let's explain it this way: being filled with God's presence is the foundation of a Christian's fellowship with God. Easter is the final event in God's plan to create this relationship.

Through the years others have tried to come up with a plan of their own to know God. Listen to their plans:

"I'll be good enough." (Won't work.)

"I'll just be church related." (Not enough.)

"I'll become religious and pious." (Been tried.)

"I'll cry and be sorry." (Not the way.)

"I'll be happy and positive." (Can't do it.)

The empty tomb is the eternal answer of Easter, as Scripture affirms.

Easter's empty tomb means I can be filled (vv. 1-2). Mary Magdalene's discovery was a great surprise to her. She didn't expect an empty tomb or a resurrection story. Mary's lack of expectation did not alter the reality of the resurrection. Neither does our lack of expectation alter his ability to invade our empty lives and fill them to overflowing with his presence.

I heard a child ask one day what was God's address. I know because of the empty tomb I can answer joyfully and humbly, "Sunrise Road, Petal, MS." Now that's my address, but because he is God, his address can be yours, too.

Easter's conformation of our hopelessness (vv. 11-13). In these verses Mary remained alone at the empty tomb. Her despair and hopelessness are seen in her tears. She was not even comforted by the presence of the divine messengers. There seemed no escape for her hopelessness. She needed an escape plan.

Today we need an escape plan, too. Easter is a permanent escape plan from all our hopelessness. There are a lot of things I don't know about God. But there is one thing I do know, and that is for every problem, he has a plan. Easter is God's plan to deal with the blackness and hopelessness in our lives.

Easter's personal joy and hope (vv. 14-16). Initially, Mary didn't realize who Jesus was when he appeared to her. When he called her by name, she recognized him for who he was and knew joy and hope again.

It is a fact that a black jacket gives you a sense of authority. There are times when we need to take off the black jacket of authority and replace it with a bright red one of joy. One day we will exchange the black jacket and the red one for a new white coat to wear. I know this because his Word tells me that "though your sins be as scarlet, they shall be as white as snow."

Easter's need to be shared with others (vv. 17-18). In obedience to Jesus' instructions, Mary told the disciples the message Jesus had given her.

We have a message to share with others today who are in need of a way out or escape. This plan is that God found a way to deal with the blackness of sin in our lives through the life, death, and resurrection of his Son. Through him, God is revealed, my sins are forgiven, and a relationship is established. Then, as his disciples, we can walk through life side-by-side with joy and laughter. We have something to celebrate.

Easter's invitation to life (vv. 30-31). John declared here his purpose for writing this gospel account. His foremost desire was that persons receive the life that comes to those who "believe that Jesus is the Christ, the Son of God."

Jesus is the only one who has the right and the authority to give to us this new life that allows us to become sons and daughters of God. He waits on us to accept his invitation. No longer do we need to be on the outside looking in. We have been given permission to begin the celebration of life that was begun on that first Easter morning.

Buckley is a member of Petal-Harvey Church, Petal.

capsules

HARRY PILAND TO JOIN STAFF OF FIRST, DALLAS: NASHVILLE (BP) — Harry Piland, director of the Baptist Sunday School Board's Bible teaching-reaching division, will become associate pastor/minister of education at the 25,000-member First Church of Dallas beginning May 29. Piland, 65, will conclude his duties as division director April 30. He said he began almost a year ago to consider returning to a church staff position, reducing travel and having more time with his family. "I will continue to be the biggest supporter of the Baptist Sunday School Board, its literature, and its ministries," Piland said. "I welcome the opportunity to maintain a close and warm relationship with the board." BSSB President James T. Draper Jr. said Piland "has been 'Mr. Sunday School' for Southern Baptists. His contribution to the BSSB and to Southern Baptists is incalculable and incomparable. We are deeply indebted to him."

TOM COX WORLD MINISTRY SPONSORED ITS 13TH ANNUAL CRUSADES TO INDIA, FEB. 4-21: The 59 team members included one medical doctor, one optometrist, three dentists, 12 nurses, crusade preachers, teachers, and children's workers. The group was composed of Southern Baptist Mission Volunteers from California, Maryland, Georgia, North Carolina, South Carolina, Oklahoma, Texas, Kentucky, Missouri, Virginia, Indiana, New Mexico, Florida, Mississippi, and Arkansas. Participating was Jennifer Monie of Meridian. Cox himself is a former Mississippian. The team was divided into four groups and served from the Calcutta area to various parts of the state of Andhra Pradesh. The teams then ministered through medical and dental clinics, teaching, preaching, singing, and working with children. There have been over 75,000 professions of faith in the last 13 years. This was the largest group taken to India by the Tom Cox World Ministries and the largest single group ever approved by the Foreign Mission Board.

ROBBERS SHOOT MISSIONARY GARY CROWELL IN PERU: LIMA, Peru (BP) — Southern Baptist missionary Gary Crowell came close to death March 18 after being shot and robbed outside his office in Lima, Peru. Crowell was in stable condition in a Lima hospital March 21. The 41-year-old missionary underwent emergency surgery March 18 to repair a major artery severed when robbers shot him in the leg as he returned from the bank. He also sustained scraped nerves in his elbow from a bullet wound. Surgeons performed another operation March 20 to clean Crowell's wounds. But Crowell, from Denison, Texas, still isn't "out of the woods," said missionary Ronald Fox. "There's still a danger from infection and blood clotting." Missionaries in Lima met at the Phillips' home March 19 to pray with Crowell's wife Robbin and sons Ethan, 16, and Daryn, 12. "We had a time of prayer and support just to bring us together as a (missionary) family because everybody was hurting and frightened and just a little bit in shock," said missionary Kathy Phillips. The robbery appeared to be an isolated incident and not linked to guerrilla organizations in Peru, Fox said. The crime apparently had "nothing to do with targeting Americans or missionaries," a Foreign Mission Board official said.

EUROPEAN PARLIAMENT STANCE ON HOMOSEXUALITY STIRS FUROR: ROME (BP) — The president of the Union of Christian Baptist churches in Italy was among 65 Protestant church leaders who recently approved a resolution by the European Parliament (EP) in Strasbourg, Austria, which recommends the same legal basis for the union of two homosexuals of either sex as now granted to heterosexual marriages. According to European Baptist Press Service, not all Baptists in Italy agreed with the resolution, however, and some did not like that their president was involved in the matter. On Feb. 24, a group of 65 pastors and deacons from four denominations — Baptist, Lutheran, Methodist, and Waldensian — signed a declaration which affirmed that they "welcome and appreciate" the EP resolution. The action by the EP is sure to divide Christians throughout Europe. News of the approval by the 65 Italian church leaders to the EP's action appeared in the March 2 issue of NEV, the press service of the Federation of Evangelical Churches in Italy.

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NJA RE WBNCC GP UDPJPA XJEU ZUX.

CXSP PCPLPJ: JRJP

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Luke Six: Thirty-Seven.



Calhoun Co. church aids Delta

During the recent ice storm in the Delta region, many people were without power and water. The Ladies Christian Fellowship (LCF) of Parker Church, Bruce, held a month-long "Delta Ice Storm Relief Drive" to aid the victims of that storm. Through media exposure and word of mouth, the group was able to amass food, water, and paper goods, along with vol-

unteer labor, from around the community. Parker Church members (from left) Bonnie Morgan, June Hill, Virginia Bollinger, and Dewey Bollinger sorted and loaded relief items for delivery in the Delta. Mr. Bollinger helped the LCF effort by donating a truck to transport the items.

Foreign board trustees plan more out-of-town meetings

By Robert Dilday

RICHMOND, Va. (ABP) — Southern Baptists outside Virginia will have more opportunities to see their missionaries appointed under a plan adopted by trustees of the Foreign Mission Board Feb. 9.

Board members agreed to reduce from six to five the number of yearly FMB meetings, and will hold three of those meetings away from their Richmond, Va., headquarters.

Currently the board regularly meets out of town only in April, although occasionally trustees conduct business and appoint missionaries in conjunction with the annual meeting of the Southern Baptist Convention. Other meetings are held in October, December, February, June, and August.

"It's time to respond to the many invitations we get to hold our meetings in other cities," said trustee Steve Hardy of Burlington, N. C., who chairs a committee examining ways to streamline trustee operations. "This is an opportunity to go to Southern Baptists and allow them to see missionary appointments."

The plan — which is expected to be effective by the summer of 1995 — eliminates the three-day June and August meetings, replacing them with about a weeklong midsummer meeting in a retreat setting, probably at Baptist conference centers in Ridgecrest, N. C. or Glorieta, N. M.

Some trustees expressed concerns about increased costs and the possibility of fewer opportunities for trustee approval of missionary candidates. Others appeared uncertain how the altered schedule would fit into future rec-

ommendations expected from Hardy's committee in the next few months.

"We're probably going to increase our costs," warned Bill Sutton of McAllen, Texas. "I don't oppose this idea, but we need to be clear about this."

"I would agree," acknowledged Hardy. "I don't think you can do this without increasing costs."

However, FMB President Jerry Rankin said costs could be minimized by meeting in "hub cities" to which airfare is economical, holding appointment services in church sanctuaries rather than rented arenas, and lodging trustees and staff in moderate-priced hotels.

FMB trustees meet six times a year — more than the trustees of any other SBC agency — in part to keep the flow of missionary appointments running smoothly. Missionaries must receive trustee approval before they can serve.

The board appointed 498 missionaries in 1993 — the highest in any one year — and administrators expect record numbers of appointments this year as well.

In other business, trustees:

— Named 49 new mission workers during a Feb. 8 appointment service, bringing the total mission force to 3,958. Seven of the new appointees are children of missionaries. Others include David Rogers, son of former SBC president Adrian Rogers, and Phil Wakefield, son of Bill Wakefield, FMB vice president for international outreach.

— Approved a comprehensive strategy for utilizing volunteers on the mission field. The plan

acknowledges that sending career missionaries is the "central focus" of the FMB's work, but also recognizes the need to make "maximum use of all Southern Baptist resources, including volunteers."

— Learned of the upcoming retirements of three staff members. Alan Compton, 64, vice president of communications and a 33-year veteran of the board, will retire Dec. 31. John Cheyne, 64, a key leader in the FMB's worldwide human needs ministry who began working for the board in 1954, will retire in March, as will Minette Drumwright, 63, director of the international prayer strategy office.

Dilday writes for Virginia RELIGIOUS HERALD.

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